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NATIONAL UNITARIAN CONVENTION.

AT ten, A.M., April 5, there assembled, in New York, the first National Convention of the Unitarian Churches. His Excellency Governor Andrew was chosen President; and it was the universal opinion, that the success of the Convention was due very much to his firm, kind, impartial, sagacious, and good-natured management of it. James Freeman Clarke was invited by the Committee of Arrangements to preach the opening sermon; and he delivered, on Tuesday evening, a discourse, since printed in the "New-York Inquirer." Perhaps there was never collected on the American Continent a body of men combining more intelligence, energy, and Christian character, than the body of delegates. About one hundred and ninety-five churches were represented by their pastors and two delegates, making some five hundred in all.

Mr. Clarke's object, in his sermon, was to show the central Christian purpose and conviction on which the Unitarians might all unite. One or two gentlemen were perhaps dissatisfied, thinking that it was too liberal, and opened the door too widely; but the body of delegates, to judge by their vote of thanks, probably approved of what was

said. The purpose of the Convention was to unite the Unitarian churches into a strong working organization, in which they could co-operate for that which our Brother Hale, at the South End, calls the work of "the new civilization." This they came to do, and this they did.

For the first time in the history of our body, — perhaps in the history of the Church, — an Ecclesiastical Convention met, composed two-thirds of laymen, presided over by a layman, and which was throughout steered and managed by laymen. The result was, that instead of quarrelling about doctrines, instead of spending time in talk, they did, in the shortest time, a vast amount of business. They looked over the whole United States, to see what missionary work was to be done; what colleges to be established; what funds were needed for churches, — every thing was considered in its order; and then they arranged and adopted a Constitution for the Annual Convention; making it a permanent organism, equal to the work of serving all our churches and directing their efforts. Many felt, all the time, that the good sense and good nature of the laymen were carrying us through and over every difficulty. They had come to New York to do a work; and they meant to do it, and did it. We had the feeling, all through, which one has on an ocean-steamer in the Atlantic, — that, down below somewhere, there is a great motive-force which is pushing the vessel on; and that if a storm comes, and waves arise, the vessel will be pushed on steadily, just the same.

There was a right wing and left wing to the Convention: a conservative wing which wanted a creed in distinct articles; setting forth a doctrinal basis of belief in the Scriptures, in miracles, and in the supernatural authority of Christianity. On the other hand, there was a radical wing, which perhaps wished the Convention not to ex-

press any Christian faith at all, but to open their arms to admit all Come-outers, Naturalists, and Nothing-arians.* The Convention did neither the one nor the other. It went straight between the two. It refused to consider any creed, but adopted a preamble to its Constitution to this effect: —

“ *Whereas*, the great opportunities and demands for Christian labor and consecration, at this time, increase our sense of the obligation of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God and the building-up of the kingdom of his Son ; therefore the Christian churches of the Unitarian faith here assembled unite themselves in a common body, to be known as the National Conference of Unitarian Churches, to the end of re-organizing and stimulating the denomination with which they are connected to the largest exertions in the cause of Christian faith and work.”

This preamble and resolution of Christian purpose sufficiently shows, to all who wish to understand it, that this Convention is a Christian Convention, believing in Jesus Christ ; but it does not undertake to define for any one what Christianity is. We do not see how it could have been better expressed.

The only other question was, whether the Convention should include *only* Unitarian churches, or also others who sympathize with us, but do not bear our name. It was proposed to insert the word “Independent,” so that it should read, “This body shall be known as the National Conference of Unitarian and Independent Churches.” But it was evident that the Convention meant, this year, only to organize the Unitarian churches, and then go

* It is, however, only just to this left wing to say, that they displayed a desire heartily to co-operate; and, of the two extremes, showed the most conciliatory spirit.

home, leaving further and larger work to be done hereafter. The amendment, therefore, was not pressed to a vote.

The result of the Convention was quite satisfactory to all who took part in it, except to one or two gentlemen on either extreme. One or two may have been offended because the Convention would not adopt an explicit creed. One or two may have been offended because it *did* declare itself a Christian body, and refused to admit any but Christian Unitarian churches. But the great body felt that it had taken the right ground, and that the result is as follows : —

First, Unitarianism has ceased henceforward to be a merely New-England affair, and has become a national affair. It has been *depolarized*. The delegates of all our churches have stood face to face with the great interests of the whole land, and feel that their field “is the world,” — not New England.

Second, The Unitarian *laity*, as well as clergy, are henceforth committed to take hold of and carry on its great moral, religious, and missionary work.

Third, The churches, retaining their independence in themselves, are nevertheless united henceforward for work.

These are sufficient results. Let us add that any thing which we have read in the newspaper reports about the Convention may be, as a general thing, *disbelieved*. The newspapers seemed to take particular pains to represent every thing exactly opposite to what it actually was. For example, Mr. Ames was reported as declaring that he could not unite with any but Unitarians; whereas he was the gentleman who labored especially to open the Convention to others. Mr. James F. Clarke was reported as being a leader of the radical wing in the body; whereas he

was generally regarded as belonging to neither wing, but to the centre.

Mr. Clarke, however, was himself partly to blame for this, as his sermon was liable to be misunderstood. Seduced by the image of a "change of base," he gave the idea to some persons that Christianity had changed its fundamental ideas, and that the Christianity of Paul differed from that of Jesus. But what he meant to say was evidently not this. In speaking of a base, he meant the source of its supplies, not the source of its ideas and aims. Sherman's army did not change its commander, its objects, or its method, when moving from Atlanta to Savannah: it merely changed the position of its magazines. So Christianity, under Paul's guidance, did not change its Head (which was Christ), or its purpose (which was to save souls), or its method (which was to reconcile sinners to God by faith in God through Christ), but the source of its supplies. Having drawn its converts before from the Jews, it hereafter took them from the Gentiles. This was plainly the preacher's meaning; but he unwisely used an image liable to misconstruction, and has therefore only himself to blame, if he was misunderstood.

The "New-York Observer" found fault with the Convention, and considered it as taking a position unparalleled in ecclesiastical history, because it could not agree on any *definition* of Christ or of Christianity. But is this really so unusual? Is there any body of Christians in the land who really hold precisely the same intellectual views of Christ, his person, and his work? Among Trinitarians is there not every kind of difference, reaching from Sabelians on the one extreme, — who reduce the Trinity to a mere verbal distinction, — to Arians and Tritheists on the other, who accept three distinct Gods? Do any two theologians among the Orthodox agree in their view of the

atonement? Why, then, should the "Observer" be surprised that we are willing frankly to admit what every one else knows? The Orthodox agree in using certain *words*, but beneath those words conceal very different opinions. We, when we have different opinions, use different words. Which is the most honest course? Which is most likely to conduct to a really sound belief?

The "New-York Independent," on the other hand, contained an account of the Convention which we could accept as our own, scarcely altering a word, so discriminating and just were its statements. We quote its last three paragraphs:—

"The whole tone and spirit of the Convention impressed me with the indifference of its members with regard to points of speculative theologic belief. There was no accurate, precise body of faith on which conviction reposed. Great interest was expressed in the diffusion of Christianity; but it was the practical spirit of the gospel, to which the most vital importance was attached, not the dogmas of any church. At the same time, I am bound to say that the movement represented by the late Theodore Parker seemed to meet with little sympathy or favor in the Convention. There was no attempt to bring it prominently forward. The ministers who are understood to be inclined towards Parkerism kept in the back-ground. I believe that the most conspicuous among them made no attempt to speak at all. I am persuaded that the great mass of Unitarians adhered strongly to the primitive land-marks of this faith, and have no taste for what has been quaintly termed an 'improved Christianity.' Still, the foremost minds in the Convention occupied the ground of catholic, universal tolerance for all shades of opinion. I think there was no disposition to make the faith of the many a standard for the few. At least, if there was such, it was the exception, not the rule. The effect of the Convention, as I judge, will be comparatively trivial on the exercise of free thought and investigation; but it will give a prodigious impulse to the activity of Unitarians for religious and benevolent

objects within the limits of their peculiar sphere. Large sums of money have been already raised for such purposes, and the purses of this wealthy denomination promise to open still more freely for the coming season.

“The spirit of the Convention toward other denominations was gratifying. I heard no flings at Orthodoxy. A species of intellectual self-conceit was, perhaps, now and then apparent, as though Unitarians were the men, doubtless, with whom wisdom would give up the ghost. But there were no harsh strictures on other sects, no contemptuous comparisons, no obvious assumptions of superiority, as I fancy I have sometimes noticed in the public gatherings of ‘Liberal Christians.’ I do not believe any bitterness of spirit, even toward the ‘straitest sects’ of Orthodoxy, was felt; certainly, none was expressed. On the contrary, a desire was manifested to be drawn into a closer union with the other Christian denominations, to co-operate with them in practical measures for the improvement of society, and to share in their labors, even if there was no sympathy with their belief.

“The ardent patriotism of the Convention could not be mistaken. Every utterance of loyal sentiment called forth an enthusiastic response. This, however, is so common in the meetings of the great religious bodies at the North, that it needs no special comment. On the whole, I was struck with the character of the Convention as an assemblage of well-educated, well-mannered, self-respecting, prosperous gentlemen, too well satisfied with themselves to be eager of the approval of others of moderate and rational opinions on most subjects, not especially well informed in theology, and not burdened with any excess of religious zeal.”

The Convention met to organize the Unitarian churches for Christian work. Having done this, they refused to do more. But they did not close the door against further enlargement. On the contrary, they chose a committee to inquire what churches outside of the Unitarian body ought to be admitted to the Convention, and to report at the next meeting.

LIFE IN HEAVEN.

A SERMON BY REV. JOHN B. WILLARD, OF STILL RIVER, MASS.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." — MATT. xxvi. 29.

THE subject to which I wish to call attention in this sermon is the Character of Life in Heaven.

It will advance my purpose to glance, in opening, at the old positive views of the heavenly existence, and at the faded negative views that are not uncommon now.

The old positive views of heaven represented it as a city whose streets and dwellings were of pure gold, and whose walls were of precious stones; the very names of which have a most dazzling effect upon the mind of the reader who names them over from one of the closing chapters of the Book of Revelation. It was a place which knew no night, neither sun nor moon. Its vegetation was limited to the palm, whose branches "the elders" waved in adoration, and the "tree of life," which yielded its "twelve manner of fruits" every month, and "whose leaves were for the healing of the nations." And the unvarying employment of the dwellers in this city was the perpetual casting-down of their golden crowns in the dust, and, in accompaniment with the harp, shouting praises to God. In fine, all the conditions and characteristics of the life of the saints in light were as unlike the conditions and characteristics of the life that they had known here as could be conceived consistently with the imagination's portraying to itself any life at all. These views all came originally from that most singular book that closes our accepted canon, — a book concerning which the keenest critic of New-Testament literature has given

this opinion: "No conclusion of modern criticism," says De Wette, "stands more firmly than this, that, if the Apostle John wrote the fourth Gospel and the Johannic Epistles, he did not write the Apocalypse." But, allowing that he did write it, it contains only the details of a very questionable vision, not such palpable, authentic, undoubted instructions of Jesus as were made known to John and his companions, when his Master was, visible to all men, teaching in the environs of Gennesaret, or the streets of Jerusalem. Therefore, if the picturings of the Book of Revelation harmonize not with Jesus' unquestionable teachings or sanctions in the Gospels, no reasonable man should hesitate, for a moment, to reject the former, that he might give an unqualified reception to the latter. And that, on the great subject of my sermon, the Gospels and the Apocalypse are incompatible, I shall show conclusively.

It is most astonishing to me, that any human being could conceive of heaven as a happy land, if its characteristics were such as I have enumerated from the Apocalypse. I, for one, must confess that it would be a terrible exchange for me to leave the soft, green grass of our summer-time, and the soft brown earth that the sun impurples so sweetly at his going-down, to walk upon pavements even so costly as pure gold. It would be a terrible thing for me to exchange the trees of our New England, with their myriads of bursting buds and fluttering leaves, and the homes and movements and carollings of the birds among them, to look even upon such dazzling sights above and around me as the precious stones that are, according to the Apocalypse, to flash down their radiance upon those who shall dwell in the streets of the New Jerusalem. To me, accustomed to June sunrisings, September afternoons and sunsets, and the moonlight nights of August, to go to dwell where I should never drink of these unutterable

lovelinesses again, — the exchange could not be otherwise than appalling.

These old positive views of heaven, being very unnatural, have gradually lost their hold upon the world. But, as newer and better ones have only gained a limited foothold among us, the prevalent views of the future life seem to be, as I have designated them, views of a poor, faded, meagre state of being. A very bright woman once said to me that she dreaded to die, not because she feared going to a wicked world, for she was a Universalist, but because she had drifted into the opinion that the life of heaven was pale and joyless. I meet many people who feel thus. Hence the necessity there was upon me of writing this sermon.

My purpose, now, is to do what I can to prove that the next world is one to which we shall carry, not only all the faculties of the soul that we are possessed of here, but all those of the mind likewise, and, also, all the powers that we call bodily; and that, there, the whole nature of man will have its due employments and gratifications.

My proofs will be partly biblical, and partly philosophical.

I will begin my proofs by an arrangement of the biblical passages that bear upon my subject, and by an analysis of them. The Book of Genesis is one to which Jesus refers several times as to an authoritative revelation. In that book, we read that "Enoch walked with God; and he was not, for God took him." The expression, "he was not, for God took him," is a singular one. It seems to designate something different from the common form of leaving this world, a visible separation of soul and body. The author of the Epistle to the Hebrews interprets it thus: "Enoch was translated, that he should not see death; and was not found, because God had translated him;" that

is, had taken him alive from earth to heaven. And this interpretation is natural and satisfactory. If it be correct, the Book of Genesis gives very important instructions as to the character of the heavenly land. Enoch's soul and mind and body also were all taken to that other world. If Enoch's soul went there, it must be a land where the soul can find all the soul's provisions and gratifications; if his mind went there, it must be a land where that portion of his being could find all its provisions and gratifications; and, if Enoch's body went there too, the deduction cannot be evaded, that it is a land where the body finds itself supported and supplied, and its legitimate gratifications afforded it.

The next passage of the Bible to which I would call attention is the first twelve verses of the second chapter of the second Book of Kings. It is a description of the last earthly journey of Elijah, when Elisha accompanied him from Gilgal to the Jordan. "And," says the spirited narrative, "it came to pass, as they still went on and talked, that, behold, a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof! and he saw him no more." Considering the views of the old biblicists on the subject of heaven, the question may well be asked here, When Elisha saw his master, with whom he had had such varied and unceasing worldly, earthly, every-day-life experience, taken up into heaven, what part of the great Hebrew prophet was it that went up? Was it the half or the third or the hundredth part? or was it rather Elijah, as Elisha knew him and as Elisha loved him, with all the affections that could make happy a home and a neighborhood, and all the energies that could make the world better? The answers to these

questions can tend in but one direction ; and that direction is to the certainty, that the life of heaven is all, at least, that we have found the life of earth.

I now leave the Old Testament to ask your attention to that crowning narrative of the ascension of Jesus. His disciples had seen him crucified ; they knew that he had died and was buried ; and they believed that they should see him, at least here, no more. But in the last chapter of St. Luke I read : “ And, as they thus spake, Jesus himself stood in the midst of them, and saith unto them, ‘ Peace be unto you.’ But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, ‘ Why are ye troubled ? and why do thoughts arise in your hearts ? Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones as ye see me have. And, when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, ‘ Have ye here any meat ?’ And they gave him a piece of a broiled fish and of an honeycomb ; and he took it, and did eat before them.” And, almost immediately upon this, he led them out as far as to Bethany ; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and was carried up into heaven.” In this narration, a most marked fact in relation to my present theme meets us. It is the exceeding anxiety of Jesus to impress upon his disciples, that he had been raised from the dead with all his bodily powers. They thought that they had seen a spirit. He asked them to handle him, and see that he had flesh and bones ; “ and he showed them his hands and his feet.” But this was not enough. That every lingering doubt might be dispelled, he ate of a broiled fish and of an honeycomb before them, — acts of the most em-

phatically bodily and earthly character. His ascension to heaven, from the very midst of such scenes, and the performance of acts like these, shows that Jesus meant to impress most unmistakably upon those who should believe on him the idea that heaven is a land to which we carry every power and faculty that we have had on earth. No different inference can, by any possibility, be drawn from the passage to which I have last called attention.

Leaving the consideration of these narratives, I now ask attention to some didactic texts whose testimony is of a similar character. The first one that I will call up is the one that heads this sermon: "But I say unto you, that I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." When Jesus said this to his disciples, he knew that he should never drink wine with them again on earth; but he deliberately tells them that he will drink it with them in heaven. This statement is an explicit declaration that heaven is a land where wine is, and where it is drunk by the land's inhabitants. But Jesus uses a more suggestive expression than the mere word, "wine." He says that he will drink, with his disciples in heaven, "of this fruit of the vine." This form of statement, we can hardly believe, was intended to do otherwise than to indicate to us that the world above is a world where the vine grows, and the leaf comes forth upon it, and the sun warms it, and the rains feed it, and the dews refresh it; and that its unsurpassed fragrance is, in the heavenly as in the New-England June, thrown out upon the air; and that heaven's autumnal beauty is enhanced by its lovely purple clusters; and that the vintage, so renowned for song and mirth and social pleasures upon earth, is there renewed in gladness among the children of the resurrection. And, if heaven be the land of the vine, must not other lovely vegetation

be there too? Does not the sheen of westering suns, on dreamy summer afternoons, glint there, upon the enamelled grass waving in soft south-western breathings? And does not the shadow of their leaves dance there, in that loveliest of mazy motions, on the exquisite purplish gray of old doddered tree-trunks? And shall these things want the accompaniment of the blue of the sky, with its white and roseate and golden clouds, and gleams of dimpling waters, and insects' soothing chirp and hum? These things are very heavenly here upon the earth; and shall heaven be less than earth? Think of all this, I pray you, on some wisely chosen afternoon of the later summer or the early autumn, during the three or four hours that close with its sunset. None of these inferences from my text are forced. They are perfectly natural; ay, more, they are inevitable. And it would be perfectly legitimate to generalize from this text, to an unlimited extent, in the way of proving, as some have delightfully expressed it, that, "leaving earth for heaven is but passing from one beautiful apartment to another of a wholly similar character, only more beautiful."

In the Lord's Prayer occurs the petition, "Thy kingdom come . . . as in heaven so upon the earth." Now, nothing is more marked in the teachings of Jesus than the statement of the fact, that the coming of the kingdom of God on earth, "as it is in heaven," is to be a gradual growth or progress. It is to be no sudden revolution. It is likened to the corn which springs and grows up, "first the blade, then the ear, after that the full corn in the ear." It is to be like the "leaven" whose gradualness of advancing is the characteristic that recommended it to our Lord as an illustration of the progress of his Father's kingdom among men. And the coming of this kingdom was to be brought about and perfected by the more and more com-

plete fulfilment of the Sermon on the Mount — the Constitution of the kingdom of God — among men having not only souls and minds, but bodies also, and living in the midst of Nature's gifts and beauties, material as well as intellectual and spiritual; in the midst of trees and fruits and flowers and animals and bodily men and women and children, as well as in the midst of thoughts and imaginings, affections, and powers of worship. If the kingdom of God can come among such scenes and conditions of earth, and then be here "as it is in heaven," how is it in heaven? I should be pleased to see how any one would endeavor to evade the inevitable answer to this question. The whole doctrine of my sermon is involved in that second petition of the Lord's Prayer. Pregnant sentences those of our Master!

I come now to some of the philosophical considerations that I announced in the earlier part of this sermon.

There can be no question, that, to all human beings, the heaven that I have proved to be the promised one of the Bible is the heaven they would be glad to have assured to them. No one could be willing to be deprived there of any of the rightful joys that he has known or wished on earth. Out of deference, however, to what they believe to be God's expressed will, the majority of Christian people accept the usual view of a meagre heaven. But their hearts, left to their own truest or most truly educated promptings, would imagine no such future abode. They would revolt from it; and such conditions of the life hereafter are no dictate of the natural or intuitive religion of which the Rationalists of this generation say, and wisely say, so much. But instead of their phrase, "intuitive religion," I prefer the much finer and more expressive Quaker formula, "the Christ that is within every man." Now, "the Christ that is within every man," unsilenced by

authority and not misguided by error, still, as ever, responds to the Christ that is without, in a glad assent to the two texts that I have examined, to the narratives of Enoch and Elijah that Jesus sanctioned, and to his own glorious ascension that gave the crowning evidence to all that had otherwise been indicated; and this correspondence of instruction between the Christ that is within, and the Christ that is without, is an almost overwhelming demonstration of any doctrine obtaining such concurrence. The Quakers have never claimed too much for it; and it is to be the victorious right arm of the faithful in their near, and probably severe, contest with Rationalism and Positivism.

In the third century of our era, there lived a Persian theological and philosophical leader, named Manes, or Manichæus. A very prominent article of his philosophy was, that matter, body, substance, was impure and vile, the residence of sin and evil; but that spirit or soul was pure, holy, godlike. He and his followers, the Manicheans, believed that, at or shortly after death, the spirit, freed from the body, was thereby cleansed from all taint of sin or evil, and became thus, a fit resident of the abodes of the blest. This Manichean view — that the bodily powers were not pure enough for an inheritance of the world of light — has been a very common element in the belief of the great body of Christians in all times. If it has not originated, it has strengthened, the acceptance of the phrase, “the world of spirits,” as a synonyme for heaven. So extensively received has been this idea, that heaven is a place for which the bodily powers are unfit and too impure, that a very elaborate refutation of it is a most serious need. Toward such thorough refutation I offer here such aids and suggestions as I may. The first of the suggestions that I shall offer will be scriptural. In the

Book of Genesis, I read that man was created in the image of God. In the 27th verse of the opening chapter of that book, the announcement is thus made, "So God created man in his own image, in the image of God created he him, male and female created he them." This certainly involves the assertion that man and woman were made in bodily form. But it seems that all was made in the image of God. Will believers in the Bible, that Jesus also revered and believed, venture to assert that any thing made in God's image is, in and of itself, too impure and degrading to be fit for a heavenly existence? Farther on in that same chapter, I find God acknowledging that every thing that he had made — man and woman with the rest — "was very good." Which shall I believe, — the word of God or the word of Manes? I learn, moreover, from the same Book of Genesis, that this man and woman fell from their high estate. I am therein given to understand, that no new unworthy powers had been added to them, but that they had used sinfully those which they already possessed. Truly, so far as the scriptural account of man's creation and fall is concerned, it removes every particle of foundation from the very prevalent Manichean hypothesis that I am noticing. But that hypothesis fares no better when subjected to philosophical analysis. Let us now turn the light of philosophy, as we already have that of Scripture, upon this Manichean theory. It is a very common thing to speak of the spiritual as in contrast with the bodily powers. And it is often very convenient to do so; but it is very unphilosophical. For we have, in reality, no powers that are not spiritual. Let me give one or two perfectly convincing illustrations. Now that I am alive, I can see very distinctly any object before and near my eyes. A moment hence I die; but you raise my eyelids, and place within my wonted range of vision the

most delightful object that ever gladdened my living sight. You know well that my eye can recognize it no more. But why is this? The bodily power remains, and its organization is still perfect; yet it does not see. The reason is, that it never was the bodily power that saw. It was the spirit within me that did that; and, when that spirit has fled, I see here no more. The sight of the eye is a spiritual power. Another, perhaps more efficient, illustration; the taste of the palate is usually considered one of the most completely bodily, sensual, and gross of all our faculties, and almost invariably looked upon as too degrading and impure to find an entrance into heaven. Yet this, too, is in reality a spiritual power. The demonstration is easy. I, living now, can taste any thing that is placed against my palate. After this, I die; and you place against that palate the most pungently agreeable food I ever knew. The bodily organ is there entire, yet the palate tastes not. And the reason is, that the palate is of the body, and never tastes; but that the perception of the flavors of food and drink is a spiritual power; and, when the rest of the spirit went, that power went too. This course of reasoning might be applied to every faculty we have that is designated bodily, and the proof be complete and round that we have not any power that is not spiritual; and that the body is in no part any thing other than a piece of mechanism by which the spirit acts in many and various ways. Therefore, death, that holds the body here, and sends away the soul, keeps back no power of ours from the joys that are eternal.

It may be thought, that there is, in the teachings of Jesus, one killing statement that annihilates, at a blow, all my hope that heaven shall be found the original, of which this earth is but a sin-dimmed copy. The statement to which I refer is this, from Matt. xxii. 29, 30: "Jesus

answered, and said unto them, Ye do err, not knowing the Scriptures nor the power of God. For, in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven." It may be said that this passage denies the existence in heaven of conjugal union, a very large element in the constitution of earth; and that, if so large a matter of earth finds no place in heaven, a great deal else of this life may also find no place there. I joyfully meet the objection in its fullest power. I must begin my answer by some elementary definitions. The word "marriage," as each also of its cognates, is a very technical one. It designates a legal, ceremonial, evidential bond that cannot be too rigidly enforced on earth, because men are not here "as are the angels of God in heaven." It is not only a technical, but not a little a conventional word. It indicates a relation that has many variations in the world. The Hebrew marriage-law had some very conventional distinctions rendering it unlike the Roman. And they both differed from the Hindoo, and all of them differed from the Christian. You will feel the force of this statement, if you but turn to the passage under discussion, and examine its context. That brings forward the anomalous provision of the Hebrew marriage-law, where, by existing certain conditions, a man was compelled to marry the widow of his deceased brother. This provision went toward the making-up of the aggregate that the Hebrew expressed by the word "marriage." As men cannot leave widows in Heaven, marriage, just as the Hebrew understood it, can not be in existence there; but, with Jewish feelings, it was indispensable here. "Marriage," among mortals, designates a bond dissoluble, at least by death or crime. Among the immortal and stainless, "marriage," the expression of a tie that may be sundered, cannot exist. Doubtless, for

reasons like these, Jesus says that "marriage," the legal, ceremonial, evidential, dissoluble bond, is not in heaven. But he, by no means, asserts that conjugal union finds no place there. We well know from the evidence of some heavenly unions upon the earth, unions in which there is such perfect sympathy that no legal bond were needed to keep them pure and adamant, that, in a world where we shall see as we are seen and know as we are known, where soul cannot mistake its complement, nor heart its objective need, there may be, yes, there undoubtedly is, conjugal union without the legal, ceremonial, evidential bond that men term "marriage." Now apply these definitions of "marriage" and of "conjugal union" to the passage that I have supposed objected to me. My opponent understands Jesus to assert in that passage, that there is no conjugal union in the world above. The Lord's language goes to prove the very contrary. He says, "not knowing the power of God;" that is, if my opponent be right, that they who were contending against Jesus did not know the power of God to prevent or destroy conjugal union. But this is just what they did know. This power has been known always and everywhere. Every unchanged celibate or widowed life has proved it in every community and to all people. Therefore, if Jesus had argued that conjugal union might not exist in heaven, because they knew not the power of God to prevent it, his argument was an absurdity. The real purport of that argument was as follows: the case they brought to him was very complicated and puzzling, by human capacity entirely impossible of rectification. How was it to be rectified was the import of the question by which the Sadducees hoped to perplex Jesus. His answer was, that they knew not the power of God to do that about which they asked. And the general value of the reply we may well notice. There are many

unions in this world which are exceedingly perplexing when judged by any ideal of fitness; and the question, in hundreds of thousands of instances, might most naturally be asked, "In the resurrection, whose wife shall she be?" And the answer to every one of these may well be, "Ye know not the power of God;" that is, his power to solve satisfactorily what seems impossible of solution to understandings that are not divine. In the general view that I am just here presenting, I am rejoiced to be able to add to my own thorough convictions the belief of one of the greatest of the children of men, and one, too, mighty in the Scriptures. In the eighth book of the "Paradise Lost," Milton introduces the following colloquy between Adam and the archangel Raphael:—

"Bear with me then, if lawful what I ask:
Love not the heavenly spirits? and how their love
Express they? by looks only, or do they mix
Irradiance, virtual or immediate touch?
To whom the angel, with a smile that glowed
Celestial, rosy red, love's proper hue,
Answered: Let it suffice thee that thou know'st
Us happy, and without love no happiness:
Whatever pure thou in the body enjoy'st
(And pure thou wert created), we enjoy
In eminence."

As a clergyman, I am every now and then pained by the question, "Do you suppose I shall know my mother there?" or "my child?" or "my friends?" And it is not a question that ignorance alone asks. Doubt, on this great matter of a renewed friendship hereafter, causes heavily laden hearts to go through life in companionship with most powerful and cultivated intellects. A foremost man of our era lost a darling son. The father did not doubt that the son was to exist for ever. But, permeated by the gloomy Spinozistic theory, he believed that the still-living child had gone to be absorbed in the great

Spirit of the universe; that he would still live, but that his identity was gone for ever; and that he would never again gladden his father's eyes, be infolded in his father's arms, or smile responsive to his father's voice. The horror of a soul thus agonized I need not endeavor to depict. And, undoubtedly, not a little of the rapid spread of spiritualism is due to the fact, that it offered to dispel for its recipients all such doubts and darkness. And this was merely the answer of the Christ within to the inquiry of a generation that had, better than any that had preceded it, so done "the will of God" as to "know of the doctrine," and had thus freed the spiritual ear from the distracting utterances that had prevented the enchaining eloquence of that inner voice from being heard before. The teachings of intuitive religion on the subject of friendship in heaven are powerfully set forth in the following lines addressed by Garcilaso de la Vega to the spirit of the idolized wife that he had lost:—

"Divine Eliza! since the sapphire sky
Thou measurest now on angel wings and feet,
Sandalled with immortality, oh, why
Of me forgetful? wherefore not entreat
To hurry on the time when I shall see
The veil of mortal being rent in twain,
And smile that I am free?
In the third circle of that happy land,
Shall we not seek together, hand in hand,
Another lovelier landscape, a new plain,
Other romantic streams, and mountains blue,
Fresh flowery vales, and a new shady shore,
Where I may rest, and ever in my view
Keep thee, without the terror and surprise
Of being sundered more?"

But the teachings of revealed religion on the subject of friendship renewed hereafter is found most richly condensed in the text of my sermon. I have mainly used that text, thus far, to indicate somewhat of the material life

of the future world. And I hesitate not to say, that I value inexpressibly the prospect thus given of a material existence above. For I know of no gift of God that is not a Godlike gift. Hence I shall always speak with enthusiastic satisfaction of the material good that he has bestowed. And, had my text no promise beyond its material ones, I should thank God and love Jesus of Nazareth, that it had been spoken by the one, and sent to us from the other. But the great words promise for the coming life more than the mere drinking "of the fruit of the vine," and the enjoyment of its material adjuncts. Pledging one another in the wine-cup has been, in all ages and lands, the symbol of a renewed companionship, when, after continents and seas and years had separated, hands have again clasped hands; and hearts have, in embrace, beat responsive; and voices have blended in the music of a revived rapture. So, says my text, it shall be in heaven. And he who could not deceive, ay, nor be deceived, teaches that friendship shall not fail of a renewal there. Here at once arises a concurrence, such as I noticed awhile back, of the voice of the Christ within saying "It is so, Lord," in answer to the assertion of the Christ without.

Once, on a Sunday, I had been preaching this sermon, substantially as it is here written, to a congregation in Eastern Massachusetts. At the close of the services, as I was leaving the meeting-house, a woman advanced in life, with a lady's manner, addressed me. Said she, "I understand you, sir, to preach a resurrection of the body." Then holding up a hand, whose emaciation and distortion told of pain, deprivation, and sorrow, she added, "I hope that I shall know no resurrection of a body like this." I told her that I by no means meant to preach a resurrection of the body; for I did not believe in it, conceiving it to be wholly unphilosophical, nor at all warranted by the

words of Jesus, or by the Scriptures to which he had given sanction. What I had been arguing for was a resurrection of the whole, not (as had been almost invariably preached heretofore) a part only of the soul that God had bestowed upon us ; and that God, who had given us a body to be worn out in that soul's service in this defective, transitory world, could supply it with a mechanism perfect and unfading in the world that knows neither defect nor end.

PHYSICAL THEORIES OF A FUTURE LIFE.

THE sermon by Rev. Mr. Willard, which we print in the present number of the Journal, discusses the subject of the Future Life in a striking and interesting manner. He describes the life hereafter as a continuation of the life here, and regards the accounts of the successive departures of Enoch, Elijah, and Jesus, as meant to show to us that the future existence is a bodily existence like the present. In all these cases, the ascension into the heavenly world was that of the whole man, soul and body united. The only objection to the argument drawn from these facts would seem to be this,—that they prove too much. They prove not merely that the future life is bodily, but that human beings there may possess the *same* bodies that they do here. To this, however, it may be answered, that, in such cases, the material body did not pass into the spiritual world, but that what was seen was in reality a spiritual body, which those who saw it believed to be the material one, from its resemblance. Such isolated facts, however, if unconnected with any theory, can necessarily have little weight, because there always remains the possibility of

some mistake on the part of the observer or reporter. Until combined by theory and polarized by law, facts carry little force in convincing a doubting mind.

We do not purpose, at this time, to advocate any special theory of future existence, but only to state some of the principal existing views; of which we will mention four.

1. The first view is, that the future life is purely spiritual,—that man exists there as a pure soul, without any body. According to this view, there being in the other world neither time nor space, there cannot be any real body there, since bodily existence implies limitation by time and space. A body must exist somewhere; for if it exists in no one place, and yet exists, it exists everywhere, and is omnipresent. The existence of body is inconceivable, unless space is a reality. Consequently, many persons, believing in spiritualism pure and simple, deny all bodily existence hereafter.

2. The next view of the future life is opposite to this. It declares that man exists hereafter in exactly the same body that he has here; and it makes the identity of the body to consist in an identity of its material. According to this view, the resurrection of the body is not the arising to a higher state, but the bringing-up out of the ground the very same particles of matter of which the earthly body consisted in the article of death.

This view is equally opposed to philosophy and to Scripture. The Apostle Paul contradicts it in terms in the fifteenth chapter of the First Epistle to the Corinthians. He says distinctly, "Thou sowest not that body which shall be." He says, "It is sown a natural body, and is raised a spiritual body." It is also unphilosophical to place the identity of the body in its material particles, since these are in a state of perpetual flux. The body is said to change all its particles every seven years. Accordingly,

if the identity of the body consists in its being made up of the same material particles, we do not continue to have the same body even in this world; but the man who lives seventy years has seven different bodies in the course of his life. Accordingly, the question put by the Sadducees to Christ, so ignorantly, and on this very supposition that the future life was exactly the same as this; might be put with propriety to these believers in the material body. We might say, With which of the seven bodies shall the soul arise? for it was married to them all in succession. As the first view which we considered implies pure spiritualism, so this view implies pure materialism.

3. The next view is that of Swedenborg. His doctrine is of a spiritual body in the other world. He denies with energy the idea that man hereafter is a pure soul, and says that he exists in a body so as not to know that he is not in the former world. He says that the difference between a man in the material world, and a man in the spiritual world, is, that the latter is clothed with a substantial body; but the former, with a material body, in which, inwardly, is the substantial body. Swedenborg says there is space in heaven as in this world; but still nothing is estimated by space there, but only by states. Man is in the human form in the other world, and has all the qualities and faculties of earthly life; but he is not in any material body.

4. The fourth view of the future life is that of the Apostle Paul as contained in the Epistle to the Corinthians. He describes the future life as a bodily existence, but distinguishes between the natural or soul-body, and the spirit-body. According to the view of human nature which prevailed so widely in ancient times, man consisted not of soul and body, but of spirit, soul, and body. Paul teaches that the earthly body is the soul-body; that is, a body organized and governed by the finite soul, and partaking of its weakness and degeneracy. First comes the soul-

body, and afterward the spirit-body. The spirit-body, which we are to have hereafter, is not made of flesh and blood, which cannot inherit the kingdom of God, but is incorruptible and immortal.

These last views are not inconsistent with each other. Swedenborg's view of the future body does not, so far as we can see, contradict that of the Apostle Paul. The main difficulty in regard to both is in the history of the resurrection of Jesus. Christ seemed to arise with the same earthly body he had worn below, and to ascend with the same body into heaven. Nevertheless, there are some things which appear to contradict this, — such as his passing through closed doors, his sudden disappearance, his being recognized or not, according to his own choice. We must therefore conclude that some important change had taken place in the body with which Jesus rose from the dead, though precisely what change it was cannot perhaps be known.

CHURCHES AND MINISTERS.

THERE is an impression very generally diffused among our churches, that we, above other denominations, are in a chaotic condition; that we, more than others, are abounding with unsettled ministers, and churches without pastors. It is not so. Other denominations are suffering from temporary pastorates and unsettled ministers, to an extent fully equal to ours; and their complaints are as loud and as frequent as ours. There is a cause, common to all denominations, of this state of things, and one which should be recognized. It is the activity of the human mind on the highest interests of man, and the new subjects of thought which are now commanding attention. The old doctrines

are no longer discussed; the old phraseology is either emptied of all meaning, or filled with a new meaning. Men hardly understand each other, they use terms so differently. Hence societies are timid, and fearful lest their minister should prove unsound. They dare not trust him; for he pleases by his courtesy, and wins by his kindness. The sooner he leaves, the better; for soon he will gain the affection of the society, and will be fixed upon them.

Nor is this change of doctrinal expression the only cause of restiveness in parishes. New moral questions are before the public; thrust themselves into sermons, as well as lectures; make the staple of social conversation; and hence originate new parties in old parishes, and cleave societies into new divisions. There is no agreement, no confidence, no method of compromising difficulties; and hence there is no strength left to sustain the institutions of religion.

We are not alone. Other denominations share our sorrows in large measure. We propose to make a statement of the condition of the Orthodox churches, for our comfort, — rather for our vindication; for many of our people are disposed to criticise ourselves very severely, as being more reprehensible for our chaotic condition, than other denominations.

We are indebted to the "Congregational Quarterly" for our statistics; and we expect to convince all croakers that we are not alone sinners, or sinners above all others; that our condition is no more chaotic than that of others.

MAINE. — In the State of Maine, there are 247 churches. Of these, 100 have acting pastors, and 81 are vacant, leaving only 66 with pastors. *One-third* of the churches are vacant of both pastors and acting pastors, depending upon such preaching as can be obtained from Sunday to Sunday, or having none. Only *one-quarter* of the churches have regular pastors. Of

the 200 ministers, 54, or more than *one-quarter*, are neither pastors nor acting pastors.

The result of the labors of pastors and people, in the churches, was the addition of $2\frac{1}{2}$ souls, on an average, to each church, — $2\frac{1}{2}$ souls snatched from perdition by a church! Such is the relation of ministers and churches in the state of Maine, and such is the fruit of their labors.

NEW HAMPSHIRE. — Of the 183 churches in this State, 40, or nearly *one-fourth*, are destitute of a minister, 57 have only stated supplies, and 86 have pastors. Of the 184 ministers, 40 have no regular preaching. The additions to the churches average $3\frac{1}{2}$.

VERMONT. — Of the 192 churches, only 74 have pastors, 37 are destitute of any regular preaching. Of the 188 preachers, 36 have no regular preaching, and 79 are stated supplies. Only 73 are pastors. The average accession to the churches is $2\frac{1}{2}$ souls. Not an increase which needs discourage any of our pastors.

MASSACHUSETTS. — There are 490 churches in the State, of which a large proportion, 318, have pastors; 100, stated supplies. 72 are vacant, or have no regular preaching. Of the 628 ministers, 98 are stated supplies, and 205, or about *one-third*, have no regular preaching. The average result of the labors of these churches and their pastors is $4\frac{1}{2}$ souls.

RHODE ISLAND. — This State has 21 churches. 11 have pastors, 8 stated supplies, and 2 are vacant. Of 22 ministers, 8 are stated supplies, and 3 are transient preachers. The average additions are $2\frac{1}{2}$ members to a church.

CONNECTICUT. — Of the 284 churches, 178 have pastors, 58 stated supplies, and 54 are vacant, or destitute of regular preaching. Of the 348 ministers, 116, or *one-third*, have no regular preaching, 51 supply regularly, and 181 are pastors. The churches have received, on an average, 4 members.

Such is the condition of the churches in New England in particular. In all New England, there are 454 preachers who are out of regular employment. The average accession to the churches is $3\frac{1}{4}$.

Certainly we need not be ashamed of our condition, as compared with others, however much we may lament the condition of all; for how stands the case with us?

We have entered in the "Journal" for January, 1865, the names of 256 churches. Of these, 66, or *one-quarter*, are without pastors. 190 have pastors.

Of 325 ministers whose names are given in the same number of the "Journal," 190 are settled, and 135 are unsettled; that is, *three-fifths*, more than *one-half*, of our ministers are settled, while but *one-third* of the Orthodox Congregational ministers are pastors of societies. Bad as our condition confessedly is, it is no worse than our neighbor's. Poor comfort that! May it not be our comfort long!

In the whole country, the Orthodox Congregational churches number 2,865. The additions to them are 9,238. Average, $3\frac{1}{4}$ souls to a church. The whole number of ministers, 2,862. Of these, 875, or only *one-third*, are pastors, 1,027 are stated supplies, and 283 have no regular employment. In 1857 there were 953 pastors, showing a falling-off in the number of those who are pastors; and yet the number of ministers has increased 200, and the number of churches 400.

Such are the facts. We are not in a worse condition, if that is any comfort, than our neighbors. The causes producing this state of things are strong and far-reaching, and will not soon exhaust themselves. It is not the part of men to faint and shrink, and do nothing; but to rouse ourselves, meet the difficulty courageously, and overcome it by patient, persistent labor. Out of this chaos and uncertainty will at last emerge, in beauty and glory, the Church, which is now struggling in darkness amidst the upheaval of social and political institutions, and the chaos of philosophical and scientific speculations.

INDIA MISSION.—LETTER FROM MR. DALL.

[This letter, the publication of which has been necessarily postponed, is too interesting to be omitted. We therefore print it now.]

MADRAS, Dec. 22, 1864.

DEAR BROTHER WINKLEY,—These are rich and precious days for our Madras Church. Unitedly and heartily they have gathered to ordain for themselves a pastor, and to open the books of a new church-life for a second period of fifty years. These are no mere forms, suggested by a visitor, and accepted by a gentle and yielding circle of obedient servants. A sincere purpose and holy spirit characterize this grateful jubilee, celebrated by men and women around the Lord's Table. Christian earnestness and truth mark this ordination of a long-loved, devoted pastor; so declared with sermon, prayer, and anthem; with his own responsive address to the call of the church and people; with a solemn charge from one, and cordial Right Hand of Fellowship from another of the church elders, men who were chosen colleagues of the pastor's father forty or more years ago; with the laying-on of hands by all these and more, during the sacred season of ordaining prayer, uttered by one who was himself ordained in America twenty-three years before. I cannot express, yet cannot conceal from you and our friends at home, my gratitude to the All-Father, that I am permitted to come just now to the aid of this humble yet true church, and to arrive at so critical a period of its history. This month closes the connection of William Roberts with that Committee in London, of the British and Foreign Unitarian Association, who assisted his father for many

years, and who have kindly sent him aid (of from £20 to £40 a year) towards the maintenance of himself and family, and of two or three schools. For the five years previous to the commencement of their "donations" (they say they have never promised him a salary), Mr. Roberts wrought for nothing, and found himself: and from that day of help to the present time has received at the rate of about a dollar a week each, for himself and his two or three schoolmasters. He, poor simple soul, believed that his London friends and the friends in England of his honored father, would make him good some day, if he supported three Unitarian schools for the children of the poor and the poorest, at an outlay for each one of them of less than three dollars a month. Nine dollars a month is over a hundred dollars a year, and this for ten years is a thousand dollars; and for fifteen years, fifteen hundred dollars. The schools were once and again, in Annual Reports, declared (see 27th Report) "in the pay of the British and Foreign Unitarian Association." Year by year William Roberts's people have given regularly to the sufferers of their own number at home, and irregularly to their own missions abroad, particularly at Secunderabad and at Salem: for though they were "the only foreign mission of the British and Foreign Unitarian Association," they are themselves a missionary church. Last year they raised nearly half as much for their own missions as was sent them "for missionary and school services" from wealthy London: and the wealthiest of this Madras church are no better off than was Nehemiah, the restorer of Jerusalem: they are "cup-bearers," "head servants" or "butlers" of English gentlemen. Well, at the end of fifteen years' service of the British and Foreign Unitarian Association, he finds himself under a hopeless load of debt, to the amount of twenty-one hundred rupees, and

with no means whatever of meeting it. Happily, he has received from London £40 a year for the last two years ; and this makes nearly eight hundred rupees, every penny of it, by his own choice, going to the school-debt. For the same period he has had the rare good fortune to be employed as cash-keeper, by an American merchant, at seventy-five rupees a month. About a third of *this* has also been given to the school-debt : and so it is that if some seven hundred rupees are obtained before the close of this year, he can commence a happy new year with *nothing, yet free of debt*. By the favorable turn of an adventure of my own in machines of irrigation, I find myself able to make William Roberts and his three schoolmasters a Christmas gift of five hundred rupees ; and if the British and Foreign Unitarian Association help me out, as I think they will, to the extent of two hundred and fifty rupees for this object, my further present advance of £25 will some day return to me. Thus you see how the crisis turns, and how we seal the ordination, and start anew. William Roberts is formally *dismissed* from the service of his English friends ; and from Jan. 1, 1865, you will register the church of the Rev. William Roberts, Madras, as one of our *American* Unitarian churches. From a hundred and fifty to two hundred souls residing in Madras, and a half as many more beyond it, call William Roberts pastor. He will receive three hundred rupees a year, beside school support from our Calcutta church, and from this date starts fair and free ; owing no man any thing but love. God is good to all, and not least to your favored brother

DALL.

BOOKS RECEIVED

Since our last Notice.

Annals of the American Unitarian Pulpit; or, Commemorative Notices of Distinguished Clergymen of the Unitarian Denomination in the United States, from its Commencement to the Close of the Year 1855. With an Historical Introduction. By WILLIAM B. SPRAGUE, D.D. New York: Robert Carter & Brothers, 530, Broadway. 1865.

Dr. Sprague's last volume, on the Unitarian Pulpit, is a remarkable work. It is like a monument erected to a brave soldier by an officer in the hostile army. Curious that this book should have been left to be written by an eminent divine of the Presbyterian Church. And admirably done it is, so impartial as not even to think it necessary to profess impartiality. It is an achromatic, which gives no color to the stars, but defines them perfectly. Moreover, it is like a small gallery of portraits of cabinet size, which is always more interesting, and apt to contain better likenesses, than full-length portraits. Biographies are usually uninteresting, because necessarily too long. The biographer is to fill one or two volumes, and his material is only sufficient for about fifty pages. What shall he do? He is obliged to dilate, rarefy, and inflate his subject-matter, so that at last the image of the man is like a face seen through a magnifying glass, — larger than life, and also more dim and indistinct. But in a *collection* of biographies, where space is limited, each writer condenses till we get the fifth essence of the character. Diminishing-glasses make every thing more distinct and bright. It is an advantage, therefore, to men of moderate distinction, to be memoirized in company with others, instead of having a volume to themselves. Moreover, just as reduced portraits are apt to be better likenesses, while colossal portraits and busts are always poor ones, the few characteristic touches in a short memoir bring out the character of a man far more vividly.

The memoirs in this volume are, accordingly, mostly good and interesting. A copy of the book should be in every parish library of the denomination.

The clergymen whose memoirs are given are the Rev. Mr. Gay, Chauncy, the Barnards, Shute, Mayhew, Hitchcock, Barnes, Symmes, West, West, Cummings, Howard, Lathrop, Belknap, Thaxter, Eliot, Sanger, Clarke, Ripley, Motley, Prince,

Bancroft, Thacher, Reed, Stearns, Bentley, Porter, Freeman, Kendal, Howard, Worcester, Ware, Allyn, Harris, Eaton, Sanders, Abbot, Emerson, Thayer, Wells, Kirkland, Packard, Daggett, Priestley, Abbot, Abbot, Sherman, Pierce; all settled in the last century, and nearly all of them D.D.'s. Those settled in the present century are Tuckerman, Frothingham, Channing, Buckminster, Flint, Parker, Bartlett, Abbot, Cary, Goodwin, Norton, Thacher, Hildreth, Parkman, Forster, Damon, Abbot, Ware, Greenwood, Peabody, Brazer, Ware, Whitman, Young, Wells, White, Follen, Goodwin, Whitman, Simmons, Judd, Withington.

The writers of the memoirs are very numerous; among them, those who have written one or more striking articles are A. P. Peabody, Elizabeth P. Peabody, Solomon Lincoln, John H. Morison, John Pierce, Calvin Lincoln, R. W. Emerson, George Bancroft, Samuel Osgood, A. A. Livermore, Convers Francis, Orville Dewey, George Putnam, Frederick H. Hedge, Ephraim Peabody, Edward Everett, John G. Palfrey, Samuel J. May, Andrews Norton, James Walker, E. P. Whipple, Thomas Bulfinch, Henry W. Bellows, Robert C. Winthrop, C. A. Bartol, George B. Emerson, George W. Hosmer, Casneau Palfrey, and George J. Simmons.

Religious Duty. By FRANCES POWER COBBE. Boston: William V. Spencer, 134, Washington Street. 1865.

The Thinking Bayonet. By JAMES K. HOSMER, author of the "Color-Guard." Boston: Walker, Fuller, & Co., 245, Washington Street. 1865.

MEETINGS OF THE EXECUTIVE COMMITTEE.

April 10, 1865.—The news having reached Boston, this morning, of the surrender of the rebel army of Northern Virginia to Lieut.-Gen. Grant, business was suspended, and the people devoted themselves to celebrating the day. On this account there was an understanding between some of the members of the Board, that the meeting appointed for the afternoon should be postponed. Several members, however, constituting a quorum, met at the ap-

pointed time, and immediately adjourned to Monday, April 17.

April 17. — Present, Messrs. Stebbins, Kidder, Hedge, Clarke, Brigham, Barrett, Hinckley, Hale, Sawyer, Smith, and Fox.

The President announced that he had appointed Thomas Gaffield and William Crosby, Esqrs., auditors of the Treasurer's account for the present year.

The President presented a letter received by him from the Executive Committee of the Western Conference, inviting the Board to send delegates to represent the Association at the Annual Meeting of the Conference, to be held at Cincinnati in June. It was then voted to accept the invitation; and the President and Mr. Hale were elected as the delegates.

The arrangements for the Annual Meeting of the Association were referred to a Committee, consisting of the President, Rev. Dr. Hedge, and the Secretary, with instructions to report at the next meeting, which it was voted to hold two weeks from this day.

The Western Committee presented a report, recommending an appropriation of \$150 each to the societies in Kalamazoo, Mich., and Bloomington, Ill., and \$100 to the society in Geneva, Ill., to aid them in sustaining preaching for a year, — the Western Conference having appropriated to each the same amount. They further recommended, that one of our ablest preachers be employed to preach for two months at the West, in such places as the Western Committee might select; his expenses to be paid, and his pulpit supplied, by the Association. The report was adopted.

The Pacific-coast Committee presented a report, recommending that the Board authorize them to select and commission a missionary, subject to the approval of the Board,

to go to California, to be under the general direction of Rev. Horatio Stebbins, and to assist him; also to visit Oregon, if it be thought desirable: which report was adopted.

The South-western Committee reported, that they had not as yet been able to find a man to explore their field, and so required no further appropriation.

The Southern Committee reported, that Rev. Charles Lowe and Rev. Calvin Stebbins had gone as the agents of the Association to Charleston, S.C., and Savannah, Ga.; the former for two months, the latter for six months, or longer; and they recommend an appropriation, in addition to that voted at the last meeting, to make an amount sufficient to pay the travelling expenses of Mr. Lowe, for the supply of his pulpit, and Mr. Stebbins's salary for six months. The report was adopted.

The India-Mission Committee reported, that the two years mentioned in the vote adopted by the Board, Feb. 9, 1863, would expire on the 31st of October next, and recommended that Mr. Dall be continued as the missionary of the Association in India for two years from that date, at the same salary as heretofore; which report was adopted.

The Army-Mission Committee reported, that they had sent three agents South, to the army and hospitals, — Rev. Samuel A. Smith to Norfolk, Va.; Rev. Benjamin H. Bailey to Alexandria, Va.; and Henry G. Denny, Esq., to City Point, Va., and the Army of the Potomac: also that Rev. Artemas B. Muzzey was employed to visit the hospitals and navy yards in New England. They recommended an appropriation to carry on this work for two months, to pay for supplying the pulpits of Messrs. Smith and Bailey, and their travelling expenses, and the travelling expenses of Messrs. Muzzey and Denny. The report was adopted.

The Committee on Publications presented a report in which they recommended —

1. That a library of fifty volumes be formed of the Association's publications, and such others as the Committee might select, for soldiers' hospitals and ships of war; and that fifty of these libraries be distributed at an expense not exceeding \$2,000.

2. The publication of five thousand copies each of thirty of the tracts of the "First Series," containing discussions of Unitarian doctrines; also the publication of the tracts of the "Army Series," at such rate as the demand requires, estimated by past demand to be 50,000 a month.

3. The distribution among the soldiers, the next month, of the "Christian Register" and "Christian Inquirer," not over 3,000 copies of each, weekly; of the "Monthly Journal," not over 2,000 copies; the "Religious Magazine" and "Sunday-School Gazette," not over 1000 copies each.

4. That, in accordance with the request of Rev. F. W. Holland, the publications of the Association be presented to the library of the Rochester University, Rochester, N.Y.

The report of the Committee on Publications was adopted.

The President presented a communication from Mr. Hale, who had just left the meeting, resigning, on account of Mr. Winkley's return from Europe, his place on the Board, which he considered that he had held "only as a substitute for him." The Secretary stated, that he felt authorized to say, that Mr. Winkley would not consent to serve again on the Board; and it was voted unanimously not to accept Mr. Hale's resignation.

The Committee on Aid to Theological Students reported in favor of appropriating all of the income of the Perkins

Fund now in the treasury, \$182, to the Meadville School ; and their report was adopted.

Adjourned to Monday, May 1.

ONE HUNDRED THOUSAND DOLLARS.

WE are obliged to go to press too early to announce the conclusion of the grand contribution which opens a new epoch in the history of our denomination. The tragical event which threw a whole nation into mourning prevented taking up collections, as some of our congregations proposed to do. Several societies from which we have not heard definitely are moving in the matter ; and there is good ground to hope, that, before the sun of the thirtieth day of April goes down, the whole one hundred thousand dollars will have been raised by the churches. The Lord's name be praised !

Rev. Dr. Bellows's Society, New York, paid	\$5,396.47
Rev. Mr. Hale's, Boston, ...	5,025.00
Rev. Mr. Potter's, New Bedford, ...	1,500.00
Rev. Mr. Young's, Newton, ...	1,625.00
Rev. Mr. Ware's, Baltimore, ...	1,100.00
Rev. Dr. Bartol's, Boston, ...	2,505.00
Rev. Mr. Brigham's, Taunton, ...	1,681.00
Rev. Mr. Lowe's, Somerville, ...	725.00
Rev. Mr. Swan's, Kennebunk, Me., ...	406.00
Rev. Mr. Hall's, Plymouth, Mass., ...	300.00
Rev. Mr. Galvin's, Brookfield, ...	130.00
Rev. Mr. Moors's, Greenfield, ...	100.00
Rev. Mr. Vinal's, N. Andover, ...	105.00
Rev. Mr. Adams's, Templeton, ...	100.00
Rev. Mr. Putnam's, Brooklyn, N.Y., ...	6,101.66
Rev. Mr. Bridge's, Hampton Falls, N.H., ...	32.00
Rev. Mr. Buck's, Fall River, ...	454 50
Rev. Mr. Moore's, Duxbury, ...	63.00
Leicester, Mass., ...	25.00
Rev. Mr. Brown's, Augusta, Me., ...	105.00
Rev. Mr. Everett's, Bangor, Me., ...	400.00

Rev. Dr. Hall's, and Rev. Mr. Woodbury's, Providence, R.I.,	
paid	10,453.00
(Balance unpaid), over	700.00
Rev. Dr. Wheeler's, Brunswick, Me., paid	50.00
Rev. Rufus Ellis's, Boston, ...	980.82
From Philadelphia, ...	760.00
Rev. Dr. Sheldon's, Waterville, Me., ...	120.00
Rev. Mr. Weiss's, Watertown, Mass., ...	674.70
Rev. Mr. Nickerson's, Sterling, Mass., ...	270.00
Rev. Mr. Stone's, Charlestown, N.H., ...	100.00
Rev. Mr. Montgomery's, Danvers, Ms., ...	512.00
Rev. Mr. Phipps's, Kingston, ...	105.00
Rev. Mr. Nichols's, Saco, Me., ...	121.00
Rev. Dr. Fields's, Weston, ...	77.27
Rev. Dr. Briggs's, Salem, ...	860.00
Rev. Mr. Fish's, Vernon, N.Y., ...	40.00
Rev. Mr. Wilson's, Salem, ...	1,048.75
Rev. Mr. Smith's, Belmont, ...	88.00
Rev. Mr. Chandler's, Shirley, ...	83.00
Rev. Mr. Bugbee's, Ashby, ...	55.30
Rev. Mr. Barrett's, Dighton, ...	150.00
Rev. Mr. Ware's, Burlington, Vt., ...	215.40
Rev. Mr. Tilden's, Boston, ...	770.00
Rev. Mr. Livermore's, Lexington, ...	82.00
Rev. Mr. Richardson's, Westford, ...	21.00
Rev. Mr. Bailey's, Dedham, ...	457.00
Rev. Mr. Zachos's, W. Newton, ...	332.00
Society in Lowell, ...	1,114.00
Rev. Dr. Gannett's, Boston, ...	5,000.00
(Balance unpaid)	500.00
Rev. Mr. Mumford's, Dorchester, ...	115.00
Rev. Mr. Nightingale's, Groton, ...	225.00
Rev. Mr. Doggett's, Pembroke, ...	24.50
Rev. Mr. Chaney's, Boston, ...	2,181.71
Rev. Dr. Clarke's, Boston, ...	1,618.10
Rev. Mr. Westcott's, Barre, ...	209.00
Rev. Mr. Beane's, Salem, ...	518.00
Rev. Mr. Hussey's, North Easton	1,650.00
Rev. Dr. Newell's, Cambridge, ...	1,101.85
Rev. Mr. Rice's, Westford, ...	50.00
Rev. Mr. Bartol's, Lancaster, ...	200.00
Rev. Mr. Wiggin's, Lawrence, ...	257.05
Hawes Place, South Boston, ...	504.00
Rev. Mr. Guild's, Canton, ...	225.00
Rev. Mr. Foote's, Boston, ...	750.00
(Balance unpaid)	100.00
Rev. Mr. Haskell's, Barton Square, Salem (unfinished), ...	500.00
Rev. Mr. Reynolds's, Concord, ...	500.00
Rev. Dr. Robbins's, Boston, ...	1,500.00
Rev. Mr. White's, Keene, N.H., ...	500.00
Rev. Mr. Smith's, West Cambridge, ...	471.88
Rev. Mr. Badger's, Cambridgeport, ...	750.00
Rev. Mr. Metcalf's, Meadville, Pa., ...	300.00
Rev. Mr. Bowen's, Baltimore, Maryland, ...	300.00
Rev. Dr. Hedge's, Brookline, ...	2,000.00
Society in Springfield, ...	2,700.00

Rev. Mr. Hepworth's, Boston, ...	10,000.00
Rev. Dr. Osgood's, New York, ...	5,000.00
Rev. N. Hall's, Dorchester, ...	1,800.00
Rev. Mr. Chadwick's, Brooklyn, ...	1,270.00
Rev. Mr. Rice's, Westford, ...	50.00
Rev. Dr. Hill's, Worcester, Mass., ...	1,200.00
Rev. Dr. Allen's, Northboro', ...	130.00
Rev. Mr. Young's, Hingham, ...	200.00
First Parish, Portland, Me., ...	500.00
Rev. Dr. Thompson's, Jamaica Plain, ...	2,014.00

From "brethren scattered abroad."

Mr. Sewall, St. Paul, Minnesota, paid	100.00
"A friend in New Hampshire," "	50.00
"A mite" from Charlton, "	10.00
"A friend in Framingham," "	50.00
Anonymous, "	5.00

Amount paid	\$65,258.08
Amount unpaid	29,926.86

Total \$95,184.94

RUFUS P. STEBBINS, *Pres. A. U. A.*

SPECIAL NOTICE.

THE Annual Meeting of the American Unitarian Association will be held at the Hollis-street Church, Boston, on Tuesday of Anniversary Week, May 30. This Church has been selected instead of Arlington-street, where the Association has been so hospitably received for several years past, on account of its more central location and nearness to the horse-railroads; which, in case of a stormy day, would be a great accommodation.

It has been decided best not to have, this year, as for several years past, two meetings, — a business and a public meeting, — but one session only, commencing at nine o'clock, A.M., the hour fixed in the By-Laws.

This meeting, however, will be open to the public, and all persons interested are cordially invited to attend; though, of course, only such as are members of the corporation, for whom seats will be reserved in the body of the church, will be entitled to take part in the proceedings.

At this meeting the Annual Statement of the Treasurer will be presented, and the Annual Report of the Executive Committee read; and remarks may be expected from able speakers, on subjects relating to the work of the Association. Officers for the ensuing year will be elected, and such other business transacted as may properly come before the meeting.

An important amendment to the By-Laws, which was proposed at the last Annual Meeting, will be acted upon. Article II. now reads as follows:—

“An annual subscription of one dollar shall constitute a person a member so long as such subscription be paid, and a subscription of thirty dollars shall constitute a person a member for life.”

It was proposed to amend, by substituting in place of this the following:—

“The payment of thirty dollars shall constitute a person a life-member of this Association. The pastor of each Unitarian society, and delegates therefrom, in the proportion of one to every twenty-five families connected with said society, shall constitute the annual members.”

It is the earnest wish of the Executive Committee that there should be a full and *prompt* attendance of the members of the Association.

INTELLIGENCE.

THE NATIONAL CONVENTION OF UNITARIAN CHURCHES met in New York, Wednesday, April 5, at ten o'clock, A.M., and continued in session through that and the following day. One hundred and ninety-five churches were represented by their pastors, and three hundred and seventy-nine lay delegates.

The Convention organized itself into a permanent body by the adoption of the following preamble and constitution:—

PREAMBLE. — *Whereas*, the great opportunities and demands for Christian labor and consecration at this time increase our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God and the building-up of the kingdom of his Son, —

ART. I. — Therefore the Christian Churches of the Unitarian faith, here assembled, unite themselves in a common body, to be known as the National Conference of Unitarian Churches, to the end of re-organizing and stimulating the denomination with which they are connected to the largest exertions in the cause of Christian faith and work.

ART. II. — This National Conference shall be composed of such delegates — elected annually, not to exceed three from any church, including its minister, who shall officially be one — as any of our churches may accredit to it by a certificate of their appointment.

ART. III. — The American Unitarian Association, the Western Conference, and such other theological, academic, or humane organizations in our body as the Conference may see fit to invite, shall be entitled to representation by no more than three delegates each.

ART. IV. — The Conference shall meet annually, at such time as it may designate at its successive annual sessions.

ART. V. — The officers shall consist of a president, six vice-presidents, three secretaries, — an honorary, a recording, and corresponding secretary, — and a council of ten, — half ministers and half laymen, — who shall be elected at each meeting,

to hold their office for one year, and until their successors are appointed.

ART. VI. — The council of ten shall have charge, during the intervals of the annual sessions, of all business having reference to the interests of the Conference, and entrusted it by that body, which is hereby declared a purely advisory one.

ART. VII. — The National Conference, until further advised by its experience, adopts the existing organizations of the Unitarian body as the instruments of its power, and confines itself to the recommending to them such undertakings and methods as it judges to be in the heart of the Unitarian denomination.

ART. VIII. — The foregoing constitution may be amended at any regular meeting of the Conference by a vote of not less than two-thirds of the delegates accredited thereto.

Officers for the Conference, for the ensuing year, were elected as follows: —

President, His Excellency John A. Andrew.

Vice-Presidents, Hon. John G. Palfrey, of Boston; William C. Bryant, Esq., of New York; Hon. Ichabod Goodwin, of Portsmouth, N.H.; A. A. Low, Esq., of Brooklyn, N.Y.; Rev. Orville Dewey, D.D., of Sheffield, Mass.; and Rev. George W. Hosmer, D.D., of Buffalo, N.Y.

Honorary Secretary, Rev. Carlton A. Staples, of Milwaukee, Wis.

Corresponding Secretary, Rev. Edward E. Hale, of Boston.

Recording Secretary, James H. Frothingham, Esq., of Brooklyn, N.Y.

Members of Council, Rev. Henry W. Bellows, D.D., of New York; Artemas Carter, Esq., of Chicago, Ill.; George Partridge, Esq., of St. Louis, Mo.; D. B. Eaton, Esq., of New York; Rev. James Freeman Clarke, of Boston; Hon. Thomas D. Eliot, of New Bedford, Mass.; Rev. Charles Lowe, of Somerville, Mass.; Rev. George H. Hepworth, of Boston; Rev. A. D. Mayo, of Cincinnati, Ohio; and Warren Sawyer, Esq., of Boston.

The following resolutions, reported by the Business Committee, were unanimously adopted by the Convention: —

Resolved, That the National Unitarian Convention recommend to the churches of our common faith, not yet having contributed to that fund, to unite in completing, at the earliest moment, the sum of \$100,000, asked for at the late special meeting of the American Unitarian Association, and now in process of collection.

Resolved, That this Convention recommend, that a similar sum of \$100,000 be raised among our churches, annually, for the purposes of the denomination.

Resolved, That it be urgently recommended to our people to unite in raising, before the first day of June next, the sum of \$100,000 for the endowment of Antioch College.

Resolved, That we earnestly recommend to the men of wealth in our denomination the urgent claims of our two theological seminaries to ampler endowments.

Resolved, That the Council bring before the churches, at the first moment expedient, the necessity and duty of creating an organ for the denomination, to be called the "Liberal Christian," upon some plan to be deliberately matured by them.

Resolved, That we recommend a generous support of Western missions, through the Western Conference.

Rev. CLARK G. HOWLAND was installed as pastor of the Society in Kalamazoo, Mich., on Wednesday, March 22. Rev. Stephen H. Camp, of Toledo, Ohio, read the selections from the Scriptures, and offered the introductory and installing prayers. The sermon was preached by Rev. Robert Collyer, of Chicago, Ill., who also gave the address to the people. Rev. A. G. Hibbard, of Detroit, Mich., gave the charge and right hand of fellowship.

Mr. CALVIN STEBBINS, of the Cambridge Divinity School, having accepted an invitation to go to Savannah, Ga., as an agent for the American Unitarian Association, was ordained to the work of the Christian ministry on Sunday evening, April 2, at the South Congregational Church, Boston. The sermon was preached by Rev. Frederic H. Hedge, D.D., of Brookline. Rev. Oliver Stearns, D.D., of Cambridge, offered the ordaining prayer. The charge was given by Rev. Edward E. Hale, of Boston; and the right hand of fellowship by Rev. Charles Noyes, chaplain of the camp at Gallop's Island, Boston Harbor.

THE NEW UNITARIAN CHURCH in Woburn, Mass., was dedicated on Wednesday, April 12. The order of services was as follows: Anthem; introductory prayer by Rev. Henry C. Badger, of Cambridgeport; reading from the Scriptures by Rev. Leonard J. Livermore, of Lexington; hymn; sermon by the pastor, Rev. Eli Fay; the Te Deum; dedicatory prayer by Rev. Edward E. Hale, of Boston; hymn; benediction.

Rev. JOSIAH K. WAITE has accepted a call from the society at Groton Junction, Mass.

Rev. JOHN M. MERRICK has resigned the charge of the society in Walpole, Mass.

Rev. AARON PORTER, of the last class of the Meadville Theological School, has accepted a call from the society in Northumberland, Penn.

Rev. S. B. FLAGG has accepted a call from the society in Waltham, Mass.

Rev. WILLIAM L. JENKINS has accepted a call from the society in Northampton, Mass.

Rev. FRANCIS C. WILLIAMS has accepted a call from the society in East Bridgewater, Mass.

Rev. CHARLES J. BOWEN, of Baltimore, Md., has received a call from the Mount-Pleasant Society, Roxbury, Mass.

Rev. WILLIAM G. BABCOCK has accepted an appointment as assistant to Rev. Charles F. Barnard, at the Warren-street Chapel, Boston.

Rev. CHARLES LOWE, of Somerville, Mass., has left his society for two months, to visit Charleston, S.C., and Savannah, Ga., as agent for the American Unitarian Association.

Rev. SAMUEL A. SMITH, of West Cambridge, Mass., and Rev. BENJAMIN H. BAILEY, of Dedham, Mass., have received leave of absence from their societies for three months, to act as agents for the American Unitarian Association, — the former at Norfolk, Va., and the latter at Alexandria, Va.

ACKNOWLEDGMENTS.

1865.			
March 25.	From	Society in Hampton Falls, N.H.	\$32.00
" 25.	"	Jos. S. Sewall, St. Paul, Minn.	100.00
" 27.	"	Rev. Dr. Bellows's Society, New York, additional	150.00
" 28.	"	Society in Fall River	\$412.50
		For Monthly Journals	42.00
			454.50
" 28.	"	ladies of Society in North Andover, to make their pastor, Rev. C. C. Vinal, a life-member	30.00
" 28.	"	Society in Duxbury	63.00
" 29.	"	Rev. Dr. Bartol's Society, Boston, additional	30.00
" 29.	"	Society in Kingston	105.00

March 30.		From Society in Bangor, Me., including life-memberships for Rev. C. C. Everett (contributed by S. H. Dale), Mrs. C. C. Everett (contributed by Isaiah Stetson), Franklin Muzzey, Mrs. George Stetson, Mrs. M. A. Hinckley, Mrs. D. P. Wood, Mrs. G. K. Jewett, Mrs. Lemuel Bradford, and H. E. Prentiss	\$400.00
" 30.	"	Society in Augusta, Me.	105.00
" 30.	"	Society in Leicester	25.00
" 31.	"	Society in Templeton, additional (in all \$100)	25.00
" 31.	"	Society in Westborough	21.00
" 31.	"	S. A. Dix, as an annual membership	1.00
April 1.	"	Society in Brunswick, Me.	50.00
" 1.	"	a friend, to make Rev. S. S. Hunting a life-member	30.00
" 3.	"	Society in Lexington	82.00
" 3.	"	Rev. Wm. P. Tilden's Society, Boston	770.00
" 3.	"	Society in Saco, Me., additional	54.05
" 3.	"	Mrs. Eliza Babcock	10.00
" 3.	"	a friend	10.00
" 3.	"	Rev. Rufus Ellis's Society, Boston, — For general purposes	\$660.82
	"	" Army Fund	300.00
			960.82
" 4.	"	Society in South Danvers	507.00
" 4.	"	Society in Weston, including \$30 from James F. B. Marshall, to make himself a life-member	77.27
" 4.	"	ladies of Society in Waterville, Me., to make their pastor, Rev. D. N. Sheldon, D.D., a life-member	30.00
" 4.	"	John Ware, Waterville, Me., to make himself, his wife, and Mrs. D. N. Sheldon, life-members	90.00
" 4.	"	subscribers to Monthly Journal in Tyngsborough	4.00
" 4.	"	Rev. Stilman Barber, as an annual membership	1.00
" 5.	"	friends in Philadelphia	750.00
" 5.	"	Rev. Dr. Hall's and Rev. Augustus Woodbury's Societies, Providence, R.I., including life-memberships for Mrs. M. J. Clark, Thos. L. Dunnell, Elizabeth B. Dunnell, Mary L. Dunnell, and F. N. Seabury	10,453.00
" 5.	"	Society in Sterling, including life-memberships for Rev. A. S. Nickerson, Mrs. Emily Wilder, and Miss Esther Kendall	270.00
" 5.	"	Society in Taunton, additional	22.00
" 8.	"	Society in Watertown	474.70
" 8.	"	Society in Dighton, including a life-membership for Rev. Fiske Barrett	150.00
" 8.	"	Society in Bridgewater, on account	100.00
" 8.	"	Society in Sherborn, to make their pastor, Rev. Wm. Brown, a life-member	30.00
" 8.	"	Society in Littleton, for Army Fund	9.25
" 8.	"	subscribers to Monthly Journal in Brewster	10.00

April	10.	From Society in Charlestown, N.H.	\$100.00
"	10.	Society in Plymouth, additional	10.00
"	11.	Mrs. P——m, Roxbury	10.00
"	12.	Society in Vernon, N.Y.	40.00
"	12.	Miss Esther K. Waite, Sterling, to make herself a life-member	30.00
"	12.	Rev. Rufus Ellis's Society, Boston, for Army Fund, additional	20.00
"	14.	Rev. Dr. Briggs's Society, Salem, including life-membership for Dr. Briggs	860.00
"	14.	Society in Burlington, Vt.	212.40
"	14.	a friend	1.00
"	14.	Mrs. Mary Wheeler, as an annual membership	1.00
"	14.	subscribers to Monthly Journal in Sudbury	4.00
"	15.	Society in Brighton, for Monthly Journal	32.00
"	17.	Rev. E. B. Willson's Society, Salem	1,048.05
"	17.	Society in Belmont, as a donation	\$88.00
		For Monthly Journal	12.00
			100.00
"	17.	Society in Shirley, including \$30 from Thos. E. Whitney, to make himself a life-member	83.00
"	17.	Society in Ashby	53.30
"	17.	Chas. Richardson, Framingham	10.00
"	17.	Society in Dedham, including life-memberships for Wm. Chickering, Henry W. Richards, and Eliphalet Stone	457.00
"	20.	Rev. Jas. Freeman Clarke's Society, Boston	1,618.10
"	20.	friends in Philadelphia, as a donation, additional	10.00
"	20.	Society in Westford, for Army Fund, including \$5 from Rev. Geo. M. Rice, towards a life-membership	50.00
"	20.	a friend, for Army Fund	5.00
"	21.	Rev. George L. Chaney's Society, Boston, including life-memberships for Mrs. William Richardson, John Capen, Mrs. John Capen, Dr. Horace Richardson, Ed. T. Russell, jun., Nathaniel Harris, Charles Welles, Freeman Cobb, John Cummings, jun., Mrs. Elizabeth Childs, Jas. P. Gordan, Joshua P. Preston, and Warren Sawyer	2,181.71
"	21.	Society in West Newton	332.00
"	21.	Society in Bernardston	20.00
"	21.	a friend	5.00
"	21.	Rev. N. Hall's Society, Dorchester, for Monthly Journals, additional	4.00
"	21.	Bangor Sanitary Commission, Bangor, Me., for Army Fund	300.00
"	22.	Rev. Dr. Hill's Society, Worcester	1,209.00
"	22.	Mt. Pleasant Society, Roxbury, for Monthly Journals, additional	3.00
"	24.	Society in Lowell	1,114.00
"	24.	Society in Burlington, Vt., additional	3.00
"	24.	Society in Pembroke	24.50
"	24.	Society in Groton Centre	225.00
"	24.	Rev. T. J. Mumford's Society, Dorchester	115.53